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Bhaṭṭa Narasiṃha's Sarasvatīkaṇṭhābharaṇa-vyākhyā
(Pariccheda II–1)

I have already finished editing the first Pariccheda of Bhaṭṭa Narasiṃha's *S. K. Ā. Vyākhyā.* (It will be published shortly by the International Buddhist Association, in *Buddhist Studies,* Vol. V.)

This time I will supply the second Pariccheda, in which Narasiṃha discusses Bhoja's conception of *śabdālaṃkāra.* Regarding Bhoja's 24 *śabdālaṃkāras,* see *Bhoja's Śṛṅgāra Prakāśa* by Dr. V. Raghavan (pp. 352-373).

I convey my profound thanks, as before, to Dr. Raghavan, to Thiru P. N. Sampath and to Dr. K. Raghavan Pillai who encouraged me to edit the text.

Katsuhiko Kamimura

June 10, 1975

Principal Abbreviations

A. B.: Anundoram Barooah's ed. of the *S. K. Ā.*/ B. N.: Bhaṭṭa Narasiṃha/ **K. M.:** Ed. of the *S. K. Ā.* in the Kāvyamālā, No. 94/ **M:** Madras Government Oriental MSS. Library Transcript of B. N.'s *S. K. Ā. Vyākhyā* (R. 2499)/ *Ratn.:* Ratneśvara's comm. on *S. K. Ā.*/ *S. K. Ā.*: *Sarasvatīkaṇṭhābharaṇa* of Bhojadeva/ *Śṛ. Pra.*: Bhoja's *Śṛṅgāraprakāśa*/ T: Kerala University MSS. Library

Transcript of B. N.'s *S. K. Ā. Vyākhyā* (T. 291)/

For other abbreviations, see my previous edition of the *S. K. Ā. Vyākhyā* (I).

TEXT

ŚRĪ SARASVATĪKAṆṬHĀBHARAṆA-VYĀKHYĀ

by Bhaṭṭa Narasiṃha

(dvitīyaḥ paricchedaḥ)

(II. 1) evam uddeśa[1]kramena doṣaguṇāv uktau. saṃpraty alaṃkārān abhidhitsus tāṃs tridhā vibhajate—śabdārtheti. ye bāhyāḥ śabdamātrasparśinaḥ, [2→]ye cābhyantarā artha[mātra]sparśinaḥ, ye bāhyābhyantarā ubhayasparśinaḥ, tān yathākramaṃ[←2] śabdārthobhayālaṃkārasaṃjñayā vyapadiśantīty arthaḥ.

(II. 2) atrālaṃkāraśabde[3]nālaṃkriyate'neneti vyutpattyā śobhātiśayakaraḥ kathyate. ataḥ 'kāvye śobhākarān dharmān alaṃkārān'[4] iti sāmānyalakṣaṇaṃ sūcitam. ato ye kāvyaśarīraṃ kāminīśarīram iva hārādayo bahiṣṭhā bhūṣayanti te śabdālaṃkārā ity āha—ye vyutpattyādineti. vyutpattyādinā prakṛtipratyaya[5→]bhedādinā. vyutpattyādiśabda[←5] ādi[6]śabdenaucityakramavīpsāprabhṛtayo'laṃkāropayogino[7] dharmā gṛhyante. tatra mudrādiṣu vyutpattir jātyādiṣv aucityam, gumphanādiṣu[8] kramaḥ anuprāsādiṣu vīpse[9]tyādayaḥ. teṣu teṣv alaṃkāreṣu tattatprayojakā dharmā ūhanīyā iti.

(II. 6) nanu niyato dharmo guṇaḥ, āgamāpāyī dharmo'laṃkāraḥ. uktaṃ hi—yatra niyamaḥ sa guṇaḥ, yatra kāmacāraḥ so'laṃkāraḥ.[10] [11]tat katham āgamāpāyināṃ saṃskṛtādīnāṃ alaṃkāratvam? ata āha—sā tv aucityādibhir[12] iti. teṣām apy arthaucityapātraucityādibhir[13] āgamāpāyitvād alaṃkāra[14]tvasaṃbhava ity arthaḥ.

(II. 8) tad eva viṣayaucityena[15] darśayati—na mlecchitavyam iti.

(II. 9) pātraucityena darśayati—devādyā iti.

(II. 10) [arth?]aucityena[16] darśayati—saṃskṛtenaiva ko'py artha iti.

(II. 11) avasaraucityena darśayati—[nātyantam iti].

(II. 13) rucyaucityena[17] darśayati—śṛṇvantīti.[18] saṃskṛtadviṣo lāṭā lalitaṃ[19] prākṛtaṃ śṛṇvantīty arthaḥ.

(II. 14) saṃskṛtarucibhiḥ prākṛtanirmāṇe prākṛtarucīnām apahāsaṃ[20] darśayati—brahmann[21] iti.

(II. 15) aprākṛtabhāṣiṇaḥ[22] prākṛtetarabhāṣiṇaḥ. yataḥ saṃskṛtādīnāṃ[23] sarveṣām api[24] kvacit kenacid aucityenālaṃkāratvasaṃbhavas tataḥ sarvabhāṣāvicakṣaṇa eva kaviśreṣṭha[25] ity āha—giraḥ śravyā iti. bhūtavacanaṃ paiśācam, [26→]magadhamathurāvāsibhaṇitī[←26] māgadhī śauraseni ca.

(II. 17) [27→]saṃskṛtaprākṛtamāgadhapaiśācīśaurasenyapabhraṃśabh[←27]edena [28→]ṣaḍvidhāyā jāter api[←28] pratyekaṃ śuddhādibhedena [29→]punar api ṣaḍvidhatvam āha—śuddheti.[←29] atra śuddhāpratiyoginyau[30] miśrāsaṃkīrṇe sādhāraṇīpratiyoginy ananyagāminī.[31] tatra miśrāyāṃ vākye[32] bhāṣāntarasaṃkaro[33] nāsti, api tu gadyapadyayoḥ. saṃkīrṇāyāṃ tu vākye'pi tatsaṃkara[34] iti bhedaḥ. ananyagāminyasādhāraṇī[35]*****.

(v. 4) panamatetyādi[36]: praṇamata[37] praṇayakupitakālīcaraṇāgralagnapratibimbam,[38] daśasu nakhadarpaṇeṣu lagnais taiḥ[39] pratibimbair bimbena caikādaśatanudharaṃ[40] rudram. ekam evaikādaśarudratvam āpannam ity arthaḥ. (v. 3) hadamāṇuśaḥ[41]: hatamānuṣamāṃsabhojanaṃ[42] kumbhīsahasravasābhiḥ saṃcitam, aniśaṃ ca pibāmi śoṇitaṃ[43] varṣaśataṃ samaro bhavatu. tasmin samare bahusaṃcitam evam aniśaṃ[44] śoṇitapānāya varṣaśatam avicchinnaḥ[45] samaro bhavatv[46] ity arthaḥ. (v. 5) taṃ sīti[47]: tvam asi mayā cūtāṅkura gṛhītadhanuṣaḥ[48] kāmasya dattaḥ, ato yuvatijanamohanasahaḥ pañcābhyadhikaḥ śaro bhava.

(v. 6) "laï vappula pia duddhaṃ katto amhāṇahuṃ chāsi,

puttaha matthehi[ṃ?] dahi jaï jamme vi jaa āsi."[49]

gṛhāṇa vaṭo piba dugdhaṃ[50] kuto'smākaṃ takram,[51] putramastakaiḥ[52] śape dadhi yadi janmany api [jātam] āsīt. atra takraṃ dadhi[53→] vā prārthayamānaṃ vaṭuṃ kācid dugdhaṃ prayacchantī pratyācaṣṭe. (Prose after v. 6) yo'yam āsām uttamamadhyamādipātreṣu prayoganiyamaḥ so'yaṃ prāyikaḥ. tataḥ kavikauśalādibhiḥ sarvāsāṃ sarvatra prayogasaṃbhava ity āha—prāyikaṃ ceti.[←53] (v. 9) jaaï a tam alliaṃtī giritaṇaā paṇaakappalaā[54]: jayati ca tam āśrayantī[55] giritanayā praṇatakalpalatā.[56] (v. 10) akaṭagumaṭītyādi: akaṭety āścarye.[57] candrajyotsnā gumaṭī[58] sundarī. kalaṃ kila koilo lavaï a[59]: kokilaḥ[60] kalaṃ śabdāyate.[61] muhur yāmyo[62] dākṣiṇātyo vāyuḥ, vāi[63] vāti. etan nivāraya.[64] ayi sakhi[65] paśya. raktāśokas[66] tavānutkaṇṭhitāyā[67] api manomude.[68→][69] tasmān na kaja na[←68] kajaṃ mānena, na kāryaṃ[70] na kāraym mānena; ajja, adya[71]; priyaṃ prati jahudā[72→] yāmaḥ.[73] (v. 11) gose[←72] tiviñchiriccholī tallaṃ tūhe vivallidā[74]: prabhāte kamalarajorājis[75] taṭākatīrthe vikīrṇā.[76→]

(v. 12) "muddhe gahaṇaaṃ geṇhaü tuha dhari muddaṃ ṇie hatthe,

ṇicchaü sundari tuha uvari mama suraappahā atthi."[77]

mugdhe śulkaṃ(?)[78] gṛhāṇa tava[79] dhāraya[80] mudrāṃ[81] nijahaste, niścitaṃ(?)[82] sundari tavopari mama[83] suratepsāsti.[84] (Prose after v. 12) nanv iyam asādhutvād viduṣāṃ kiṃ nityaprayogānarhaiva[85]? nety āha[86]—asyā api ceti.

nanu ṣaṣṭhī jātir apabhraṣṭā[87] cet pratyekāpabhraṣṭā[88] kiṃ tūcyate.[89] sāpi[90] prākṛtādivat pṛthakkṛtavatī pratyekāpabhraṣṭā[88] tu tallakṣaṇa[91]-bahiṣkṛtety[92] anayor api bheda iti.[←76]

(II. 18) jātivad gater apy arthaucityādibhir āgamāpāyitvād alaṃkāratvasaṃbhava ity āha—arthaucityādibhir iti.

(II. 24) tatra[93] vṛttaṃ ca jātiṃ ceti: vṛttaśabdo varṇaniyameṣu[94] lakṣyeṣu ślokeṣu vartate. jātiśabdo mātrāniyamena lakṣyeṣu mātrācchandaḥsu. (tatra vṛttam iti.)[95] yasya catvāraḥ pādāḥ samās tat samam.[96] yasya prathamatṛtīyapādau dvitīyacaturthapādau ca samau[97] tad ardhasamam. yasya[98] catvāro 'pi pādā viṣamās tad viṣamam iti.

(II. 25) utkalikāprāyam: utkalikā taraṅgas tatprāyaṃ drutabhūyiṣṭham ity arthaḥ.[99] gadyapadyādibhedād iti: gadyapūrvakaṃ padyapūrvakam ity evaṃrūpād bhedād iti.[100]

(II. 26) gadyasyāparo viśeṣaḥ kiṃ noktaḥ? tatrāha—lalitam iti.[101] *****[102] (v. 14) praṇamya hetum ityādi: prathamaṃ jagaddhetum īśvaram ataḥ parastān[103] muniṃ kaṇādam api praṇamya padārthānāṃ dravyaguṇakarmasāmānyādīnām[104][105] anuvṛttā vyāvṛttāś ca ye dharmās teṣāṃ [niḥśreya]sanidānībhūtatattvajñānaphalaḥ[106] [107→] saṃgrahaḥ saṃkṣepaḥ[←107] pravakṣyata ity arthaḥ.[108] (Prose before v. 22) [109→]padya[gandhi]gadya[←109] iti: padyasya vṛttajātyātmanā dvividhatvāt tadgandhigadyam api [110→]vṛttagandhijātigandhīti ca dvividhaṃ bhavatīti. [113→](tatra prathamadvitīye[←110] drutā vā[111] vilambitā[112] vodāhriyata ity arthaḥ.)[←113]

(II. 27) nanv alaṃkārāntaraprasiddhabalād[114] [115→]mārgād ayaṃ ced alaṃkāraḥ[←115] kathaṃ[116] rītir ity uktaḥ? tatrāha—rīṅgatāv iti. kramaprāptena rītiśabdena sa evocyata ity arthaḥ.

(II. 29) tatrāsamāsety[117] [an]ekapadasamāsāpekṣayā. niḥśeṣeti mārgavibhājakaśleṣādiguṇadaśakāpekṣayā.[118] tatrāpy ojaso bahiṣkāra[119] eva. samādhikāntimādhuryasaukumāryāṇām iha niyama iti.

(Prose after v. 26) aśliṣṭaślathabhāvapurāṇacchāyeti[120]: śleṣaśūnyatvāc chlathabhāvā[121] purāṇānāṃ chāyā yasyās[122] tasyā iti. (v. 27) yasyāvaskandetyādi[123]: yasya pratibhaṭākramaṇalīlāsu valitabalasya[124] parispandakharvīkṛtāyā[125] nimnīkṛtāyā[126] urvyā uttambhanāya saṃraṃ-

bheṇodagraḥ[127] purastān niṣṭhitaḥ paścād bhareṇa namaṃś ca yadīyaḥ[128] kaṃdharāsaṃdhiḥ, tathābhūtaḥ sa śeṣa urvīsamena vi[sphāra]-[129] phullāyāḥ sphuṭaṃ pṛthulāyāḥ phaṇāyāḥ phūtkṛtaja[nma]no 'gneḥ sphuliṅgānāṃ sphūrjatsaṃdohaḥ kim ayam ity evaṃrūpeṇa saṃdehena viṣayīkṛtavipulaśikhāmaṇḍalīratnaṣaṇḍa āsīd iti. (Prose after v. 30) ārabdharīter anirvāhād iti: pūrvārdhe pāñcālīm upakramya paścārdhe gauḍīyatvopasaṃhārād anirvāha iti.

(II. 34) sā śleṣādiguṇādhīnā,[130] iyaṃ tu ceto vikāsādyadhīnā.[131] sārthanirapekṣā, iyaṃ tu tatsāpekṣetyādi bahulaṃ[132] rītivṛttyor bhedakam iti.

(II. 39) lokaccheketi: loko janaḥ. cheko vidagdhaḥ. arbhako[133] bālaḥ. unmatto bhrāntacittaḥ. poṭā nīcā. mattā madirādivikṛtā[134]ntaḥkaraṇā.

(II. 40-41 : v. 44) yatsvaccha iti: yad dhāma salilavapuṣi svacche rajanikānte[135] phalitaṃ sa jyotsnety etannāmakaṃ[136] pīyūṣākṛti tattvāntaraṃ paryavasyati.[137] sudhārūpajyotsnābhidhānapadārthāntaratvena pariṇamata iti yāvat. kilāparamārthe vastuto na tattvāntaram ity arthaḥ. yac cedaṃ dhāma ciraṃ tigmaṃ[138] cakāsti tīvraṃ bhāsate. tasminn evaṃrūpe dhāmni[139] divyaḥ pumān prativasati. yadvijñānāt sarve'pi saṃsāra[grantha]yo dhvaṃsyanta ity arthaḥ.

(v. 45) saṃskāraśauceneti:[140] saṃskāraś ca śaucaṃ ca saṃskāraśaucaṃ karmajanyaḥ sukhaduḥkhopabhogapra[141→]kopajanyasmaraṇaprasrā[←141]vako[142] vāsanārūpaś[143] ca saṃskāraḥ śaucaṃ[144] śucitvaṃ tena saṃskāraśaucena pradugdhe[145] [146→]ruṇaddhītyādi 'duhirudhyoḥ[147] sakarmaṇor upa[←146]saṃkhyānam'[148] iti duheḥ kartuḥ karmabhāvo vihitaḥ. 'rudhādibhyaḥ[149] śnam' (*Pāṇ*. III. 1. 78) iti rudher vikaraṇa[150]pratya[151→]yeṣu śnaṃ vihitaḥ.[←151] evamādi[vi]śeṣalakṣaṇānāṃ tiṅvibhaktīnām iha prayogo dṛśyate. [152→]kiṃ ca pūrvam ātmanepadam, tataḥ parasmaipadam, punar apy ātmanepadam ity anena krameṇa ca [prayo]go dṛśyate.[153]

subvibhaktiṣu [154]ca 'aci śnudhātubhruvāṃ yvor iyaṅuvaṅau' (*Pāṇ.* VI. 4. 77) [ity ā]deśād viśeṣalakṣaṇayogo dṛśyate.[←152] tāsu yā [155]avikṛtā lopādiśūnyatvāt puṣkalarūpā vibhaktayaḥ, yās tu vikṛtā lopādimatyaḥ; tāś cobhayor api yathākramaṃ maṅgalyārthebhyo'maṅgalyārthebhyaś ca padebhyaḥ [156]parā [157]bhavanti. iha saṃskāraśaucapadaṃ maṅgalyārthaṃ tatparāvibhaktiḥ [158]kṛtā. tena *śriya* ityādinā'nte[159] saṃskāraśauceneti prayogāt subvibhaktayo maṅgalyāntā bhavanti. evam abhiprāyataś ca prayogo dṛśyata iti.

(v. 48) maṇiratnam iti: prasenasya [160]syamantakaṃ nāma maṇiratnam anāryeṇa viṣṇunā [161]tam ekākinaṃ [162]hatvā kila labdhaṃ mayā [163]ca 'kathāpi khalu pāpānām alam aśreyase yataḥ' iti buddhyā viṣṇos tallābhopāyo na kathita iti vaktuḥ saṃvaraṇābhiprāyaḥ.[164]

(II. 43) [165→]upādher iti: vidhyādirūpād[166] [←165]upādher ity arthaḥ.

nanu vidhiniṣedhadvāreṇa viśiṣṭārthapratyāyanam[167] uktir uktā. tat katham atadrūpāṇām[168] adhikārādīnāṃ bhedakatvam? maivam. teṣām api vidhiniṣedhayor evāntarbhāvāt. tathā hi—aprāptasya prāpaṇaṃ[169] vidhiḥ. prāptasya [170→]nivāraṇaṃ niṣedhaḥ. vidhiniṣedhaphalabhāktvena kartuḥ karmayogyatvajñāpanam adhikāravidhiḥ. yatra dvayor vikalpena[←170] prāpaṇaṃ sa vikalpaḥ. vikalpaprāptayor itaranivṛttiphala[171] ekaparigraho niyamaḥ. samuccayaprāptayor itaranivṛttiphala ekaparigrahaḥ parisaṃkhyeti. tatra vidhipakṣaniviṣṭāv [172]adhikāravikalpau niṣedhapakṣaniviṣṭe niyamaparisaṃkhye.[173] dvividhaṃ hi vākyajātam. [174→]vidhirūpaṃ niṣedharūpaṃ [175]ca. [←174]anubhayarūpāṇām atraivāntarbhāvāt. tatra vidhiḥ[176] sākṣādvikalpasamuccayabhedāt.[177] [178→]sa pratiṣedho'pi [179]nañniyama[←178]parisaṃkhyābhedāt.[180] tatreha[181] pratiṣedhatrayam api prāptipūrvakatvād yathākramaṃ pūrvaṃ prāptitrayam avalambate. tena sākṣātprāptasya pratiṣedho nañ.[182] vikalpaprāptasya niyamaḥ. samuccayaprāptasya parisaṃkhyā. tatra vidhyudāharaṇāni—devadatto bhojayitavyaḥ. devadatto yajñadatto vā bho-

jayitavyaḥ. devadattaś ca yajñadattaś ca bhojayitavyau. iti. niṣedhodāharaṇāni—devedatto na[183] bhojayitavyaḥ. yajñadatta eva bhojayitavyaḥ. anayor devadatta eva bhojayitavyaḥ. iti.[184] niyamaparisaṃkhyayos tu vidhirūpatve'py[185] anyanivṛttiphalatvāt[186] phaladvārako niṣedhavyavahāra iti viprakṛtā'pi[187] vi[dhiniṣedhāntar]bhūtād vidhi-[188]niṣedhajñānād iti.

(Prose after v. 49) parijaneṣu dakṣiṇā bhaveti[189] vidheḥ, bhogeṣv[190] anutsekinīti[191] niṣedhasya ca jñānād yā[192] svātmano vidhiniṣedhayogya-[193]tvapratītiḥ sādhikāra iti. tātparyato hi[194] tādrūpyam.[195] vidher utpattiviniyogaprayogādhikārabhedāt.[196] uktaṃ hi—

utpattiviniyogārthaprayogādhikriyātmakaḥ,[197]
sarvo vidhis tatparatāviśeṣān na[198] vibhajyate.[199] iti.

tatra karmotpattijñāpanamātrapara[200] utpattividhiḥ.[201] utpannānām aṅgāṅgibhāvasaṃbandhajñāpanaparo[202] viniyogavidhiḥ. sāṅgānāṃ phalaphalisaṃbandhajñāpanaparo'dhikāravidhiḥ. adhikṛtasyānuṣṭhānajñāpanaparaḥ prayogavidhiḥ. tatra vidhicatuṣṭayasadbhāve[203] saty[204→] ekatra tā[tparyam.] tritayasadbhāve saty ekasya vacasas tātparyam. dvitayasadbhāve[←204] dvayasya dvayos tātparyam. ekasadbhāve caturṣv api tātparyam. iti viveka[205] iti.

(Prose after v. 50) so'yaṃ jātikriyāguṇadravyā[va]lambīti: tad idam atraiva śloke yathākramam anusaṃdheyam iti. (Prose after v. 51) so'yam ayogānyayogeti: ayogānyayogātyantāyogavyavacche-[206]daṃ[207] yathākramaṃ viśeṣaṇaviśeṣyakriyāsaṃbandhair avadhāraṇasyānusaṃdheyāḥ. yathāha kīrtiḥ—

ayogam itarair yogam atyantāyogam eva ca,
vyavacchinatti dharmasya nipāto vyatirecakaḥ.
viśeṣaṇaviśeṣyābhyāṃ kriyayā ca samanvitaḥ.[208] iti.

yathā—nīlam eva sarojam. nīlaṃ sarojam eva. nīlaṃ sarojam. iti.[209] atra ca pārtha eva [210→]dhanurdhara eveti viśeṣaṇa[←210]viśeṣyakriyāsaṃ-

bandhair ayogānyayogātyantāyogavyavacchedā draṣṭavyā iti.

(v. 52) [211→] pañcanakhā atra [pañca] bhakṣaṇīyāḥ, [na] pañcanakhāḥ sarve.[212] [←211] adarśanaṃ vāmenākṣṇā, na[213] dakṣiṇenāpi. kucayoḥ kāṭhinyam, netarāṅgeṣu. kim asad [214→] iti : [←214] praśnasyottaram. yan[215] na[216] rocata iti : arocamānam asat,[217] na tu[218] rocamānam ity arthaḥ. (Prose after v. 52) vidhiniṣedhābhyām iti : pravṛttayor ekasya vidhinetarasya nivṛttyanujñānaṃ [219→] nivṛttayor ekasya niṣedhenetarasya pravṛttyanu-[220] [←219] jñānaṃ ca parisaṃkhyety ucyata ity arthaḥ.

(II. 51) prabandhaviṣayāpīti : prabandhaviṣayā yuktir api[221] prakaraṇayuktivat prabandhārthaghaṭanahetur yad vākyaṃ tad ity arthaḥ.

(Prose after v. 53) atra jambhajid iti : anyeṣu jambhāsurajetṛṣu[222] satsv api jambhajicchabdo jambhajayena yogena purandare rūḍhaḥ. tasyānyeṣu dvipeṣu[223] satsv api jambhajiddvipaśabda airāvata eva rūḍha iti yogarūḍhiparaṃparā. [224] vaḍavāmukhāgniśabdānāṃ hayāṅganāsyahutabhukśabdāḥ[225] paryāyā iti paryāyaparaṃparā. prātaḥkālatvān madasya[226] tataḥ [227] kamalinīkiñjalkapuñjonmeṣas tato mahasa udbhaṭatvam iti hetuparaṃparā. nabhaḥkaṭāhasya yat kuharaṃ tasya yat kroḍam[228] ity aṅgāṅgibhāvaparaṃpareti.

(v. 54) tannāgendretyādi : yasya[229] nāgendrakaravad ūrū doś ca [230] vṛttāyatau, kariśiropamastanāṃsau[231] [232] ca pīnau tat te pitur harasya strīpuṃsākṛti,[233] ata eva ramyograṃ[234] vapus tat putrasya tava mukhe dviradarūpe vīkṣāmaha iti mātṛṣu[235] madhye varāhamukhītvād[236] vārā-[237] hīnāmno mātur yan narmavacanaṃ[238] tena narmaṇā, yadā yasmin kāle, ibhasya vadanaṃ [yasya] sa vināyako vārāhyā mukhaṃ paśyaṃs tasyā api[239] vikṛtatvān[240] [241→] nābhiṣṭauti, vikṛter eva hasan [na] [←241] nindati ; tasmin kāle tām avasthāṃ[242] tasya dṛṣṭvā parituṣṭayāmbayā gauryā śliṣṭo[243] [244→] yuṣmān pātu. (v. 56) tiṣṭha dvārītyādi :[245] [←244] atra kriyāsamabhihāre[246] loṭ. 'samuccaye'nyatarasyām' (*Pāṇ.* III. 4. 3) iti loḍ

vihitaḥ. tenāyam arthaḥ—sa kadācid [247→]dvāri tiṣṭhati, kadācid aṅgaṇe[←247] bhavati, kadācit sadmano bahir vrajati, ittham tvanmārgam īkṣate; śālām alaṃkaroti, kadā[cit] tu [248→]ruciracitaṃ ca pradeśam alaṃkaroti,[←248] valabhīm[249] alaṃkarotīty anena; [250→]dūtīṃ saṃdiśati prathamaṃ punaḥ saṃdiśaty anena[←250] prakāreṇa tava bahuvidhaṃ saṃdeśaṃ kṛtvā tathā talpa[251] evāste, yathā kalpakoṭinirmiteva[252] rajanī na paryavasyatīti.[253]

(II. 52) ukteḥ sakāśād bhaṇiteḥ[254] ko bheda ity aparyanuyogāyoktam—uktiprakāra iti. (v. 59) sadyo drāvitetyādi: yathāpūrvaṃ śaśino mugdhāvasthāyāṃ jhaṭiti drāvitasya[255] ketakīgarbhadalasya yat srotas tasya śriyaṃ[256] babhāra. paścān mauktikadāmno[257] gumphanavidher[258] yogyacchavir āsīt. ālokapradāyiny abhavad ity arthaḥ. sā tu saṃpraty amugdhavibhave śaśini kalaśair utsektavyā, añjalibhir upādāya parasmai deyā,[259] mṛṇālaraṃdhraiḥ pātavyā ca vartate. evaṃ nāma ghanatāṃ vrajatīty arthaḥ. iyaṃ saṃbhavaviṣayatvāt[260] kevalavidhirūpā.[261] (v. 60) kva peyam ityādi: pārī caṣakaḥ. kuvalayadṛśaṃ sākṣāt kārayituṃ na svapnasya sāmarthyasaṃbhava itīyam asaṃbhavaviṣayatvāt kevalaniṣedharūpā.[262] (v. 61) revatītyādi: ucchiṣṭānāṃ paripūtatvaṃ na saṃbhavati. halidṛśoḥ[263] punar ucchiṣṭatve'pi paripūtapuṭatvam asti.[264] madakṣībānāṃ pāvanatvaṃ na saṃbhavati. halī tu madakṣībo'pi pāvano bhavati.[265] [266→]itīyaṃ niṣedhapuraḥsaravidhitvān niṣedhe vidhirūpā.[267] (v. 62) ābharaṇasyetyādi: anyāsāṃ vapur ābharaṇair ādheyātiśayaṃ[268] bhavati, tasyās tu svabhāvasundaratvān nābharaṇāpekṣātiśayaṃ bhavatīti vidhipuraḥsaraniśedhatvād iyaṃ [vidhau niṣedharūpā.] (v. 63) [iyaṃ] niṣedhavidhau vidhiniṣedharūpā.[269] priyato'pi[270] [vi]priyatvam, [271→]vairasya sva[sya ?] bhāvaḥ, tasmād apīty arthaḥ.[←271] (v. 64) dṛśyaṃ dṛśām iti: anyāsāṃ hi yauvanaṃ dṛgdvayenaiva[←266] dṛśyaṃ[272] na bahvībhir dṛgbhiḥ,[273] [274→]subhruvas tu tāvanmātreṇa[275] draṣṭuṃ na śakyate,[←274] dṛśāṃ sahasrair draṣṭavyam itīyaṃ vidhiniṣedhapuraḥsaraniṣedhavidhitvād vidhini-

[276]ṣedhe niṣedhavidhirūpā.[277→] amī vidhyādaya [←277]eva bhaṇityaupāyikāḥ prakārā iti.

(II. 53 : v. 66) dikkāleti : atrākāśārkacandrasalilāgniyajamānavā-[278]yubhūmayaś ca krameṇoktāḥ. appittam apāṃ pittam, agnir iti yāvat.

(v. 68) " kaṇaïli ccia jāṇaï juttapalattāi[279] kīra saṃlavira,[280]
pūsaahāsaṃ[281] muñcasu ṇa hu[282] re haṃ ḍaḍḍhavāāḍī."[283][284]

śuky eva jānāti yuktapralapitāni he kīra sallapanaśīla,[285] pūsaaśuka-(?)hāsaṃ[286] muñca na khalu re'haṃ dagdhavācāṭī.[287] atrānyāsaktaṃ śukam īrṣyavatī[288] śukī[289] tarjayati. (v. 69) puṭakinī sarojinī. (v. 70) tritayam iti : triṣu bhīmārjunanakuleṣu svāpekṣayā patitvam, jye-ṣṭhāpekṣayā devaratvam, anujāpekṣayā śvaśuratvaṃ[290] caikasminn āsīd iti.

(II. 54-55 : prose after v. 71) [291→]seyam iti : saptarṣidvāreṇa ghaṭa-yiṣyāmīti prabhunā(?)[292] hṛdi nihitatvaṃ prakrāntatvam. (v. 74) chinneneti : evaṃbhūtena yanmukhena svety eva tāvati kṛte hare-ṇāścaryaparavaśena[293] hety ukte ca svāhākāraḥ saṃpanna āsīd iti.[←291] (v. 75) saṃbhāvitaikadeśeneti[294] : yasmin sākṣātkṛtas tadekadeśaḥ, tenābhiyogaviṣayaḥ[295] sarvo'pi khalu deya ity arthaḥ.

(v. 76) " ekkahiṃ[296] acchihiṃ[297] sāvaṇu aṇṇahiṃ[298] bhaddavaü
māhaü mahialasatthari gaṇḍatthale[299] saraü ;
aṅgahiṃ gimha suhacchii tilavaṇe maggasiru[300]
muddhihiṃ[301] muhapaṅkaasari āvāsui sisiru."[302]

ekasminn akṣṇi[303] śrāvaṇo māso'nyasmin[304] bhādrapadaḥ, mādhavo mahītalasrastare gaṇḍasthale śarat ; aṅgeṣu[305] grīṣmaḥ sukhāsikātila-vane[306] mārgaśiraḥ,[307] mugdhāyā mukhapaṅkajasarasi śiśira āvāsita iti sarvatra saṃbandhaḥ.

(Prose after v. 76) ayugapadbhāvitveneti : kramabhāvitvenety arthaḥ.[308] śeṣavācī : upayuktād anyavācī. iha gāthāyām. mukhye-

tyādi: artham [309]avyavadhānena spṛśantī śabdavṛttir mukhyā[310]. lakṣyamāṇaguṇayuktavastvantare vācakaśabdavṛttir gauṇī[311]. mukhyārthānvayānupapattyā[312] tatsaṃbandhinī[313] śabdasya vṛttir lakṣaṇā. atadvācakasya[314→] yuktitas tadvācakabhāvāpattis [←314]tadbhāvāpattiḥ. aśreṣṭhe śreṣṭhatvam upacarya śreṣṭhavācakaśabdavṛttir upacaritā. lakṣitena [315→]punar lakṣaṇā lakṣitalakṣaṇā[←315]. uttarās tisro'pi pūrvavṛttitrayāntarbhūtā api kathaṃcid bhedam āśritya pṛthag ucyante[316→]. ādhāravacaneṣv[←316] iti: adhikaraṇavibhaktyanteṣv ity arthaḥ. dvayor iti: 'tilavane'[317], 'paṅkajasarasi' ity anayor ity arthaḥ. śrāvaṇādiṣv iti: śrāvaṇabhādrapadamādhavamārgaśiraḥśabdair avayavabhūtamāsa[318]vācakair avayavinām ṛtūnāṃ lakṣaṇeti[319]; ṣaṭsv api cādheyānām ṛtūnāṃ vacaneṣu varṣādiṣu tadbhāvāpattir iti sambandhaḥ. ṣaṭsv api kecidṛtavo lakṣitāḥ, kecid abhihitāś ca. tat kim iha vṛttyantareṇety ata uktam—lakṣitābhihiteṣv apīti. yady api te lakṣitāś cābhihitāś ca tathāpi kramabhāvinām[320] kālāvayavabhūtānām ca[321] teṣāṃ yugapac ca locanādau ca na saṃbhāvyante sthitayaḥ, tena yugapac chrutasyādhārādheyabhāvasyānupapattiprastutatayā[322] śrutārthāpattyā tatra yugapat sambhāvitasthitīnām aśruprabhṛtīnāṃ vācakabhāvaṃ varṣādiśabdāt[323] pratipadyanta iti. te ceti: śravaṇādayaś cety arthaḥ. sva[śabda]śaktibhir iti: ādhārādheyabhāvapratipādikābhiḥ[324] śaktibhir ity arthaḥ. svadharmasaṃpadaḥ[325] pratyāsannāṃ taddharmasaṃpadam[326] iti: svadharmasaṃpado varṣādhārādila[327]kṣaṇāyāḥ sādharmyavaśāt[328] pratyāsannām[329] aśrupravāhādilakṣaṇāṃ[330] locanādidharmasaṃpadam ity arthaḥ. asāv asāv iti: sā sā locanādidharmasaṃpad[331] ity arthaḥ. vibhaktiśrutyā: adhikaraṇavibhaktiśrutyety arthaḥ. praśaṃsāvacanasyāpīti[332]: yady api gaṇḍavartinaḥ sthalaśabdasya praśaṃsāmātravacanatvād[333] gaṇḍasya[334] na sthalam anukraṣṭuṃ śaktir asti, tathāpi[335] tayā[336] ca śaktyā sthalavartinī śarad ākṛṣyata iti. aṣṭamī kāmāvasthā[337] vyādhiḥ. sukhāsikāyāṃ [338→]prītir

[←338]lūyata iti lakṣiteneti: [339]sukhāsikāsaṃbandhi[340]prīticchedanalakṣitenety[341→] arthaḥ. kā punar iti: [←341]upamāviśeṣasya hi rūpakasya rūpaṇīyena samānadharmatayā bhavitavyam. sā punaḥ sukhāsikā[342→]tilavana[343]yoḥ kīdṛśity arthaḥ. [←342]abhisārikābahumānaviṣayatvam api samānadharmatvam astīty āha—abhisārikāṇāṃ ceti.

(Prose after v. 77) ata eveti: [344→]yata evābhisārikābahumānaviṣa-[←344]yatvam nāma sukhāsikāyā sādṛśyaṃ tilavanasya vivakṣitam ata eva hi kavis tattulyanyāyaṃ[345→] bisinīṣaṇḍam[←345] [346]api. mukhapaṅkajasarasīty atra paṅkajasaraḥśabdena nirdiśatīty arthaḥ. vipralambhānubhāvaprakarṣam iti: vipralaṃbhaśṛṅgārasya [347]ye'nubhāvāḥ, dainyavaivarṇyavyādhiprabhṛtayaḥ[348], teṣāṃ prakarṣam iti. sthānaprādhānyalakṣaṇayeti: pradhāna[349]sthānavṛttitvam [350]apradhānasya na saṃbhavatīty evaṃrūpānupapattiprastutayā tadvartinaḥ pradhāna[351]lakṣaṇatayā prādhānyaṃ ca sarvartubhyaḥ śiśirasya bhogabahumāno 'nyasahatvena bhoktṛjanabahumatatvam iti.

(II. 56: v. 78) yadi me vallabhetyādi: arthabhedadyotako dhvaniviśeṣaḥ kākuḥ. yadi sā vallabhā tarhy aham api kiṃ vallabhā syām iti niṣedhakākuḥ. (v. 79) subhrūs [352]tvam ityādi: atra mayy avanate dṛṣṭe prasīdādhuneti kāntāpekṣe. he dṛṣṭe mayy avanate sati prasīdeti dṛṣṭipakṣe.

(v. 81) yena dhvastam ityādi: dhvastakāmena yena balijito viṣṇoḥ kāyaḥ [353]purāstrīkṛtaḥ, purāṇām astratāṃ [354]nītaḥ; yo gaṅgāṃ śirasi dadhe; [355]yo'ndhakāsuravināśakaraḥ; yo barhivāhanapriyaḥ[356]; yasyāmarāḥ [357]śiraḥ śaśimad āhuḥ stutyaṃ nāma ca hara ity āhuḥ; so'bhimatabhujaṅga[358]mayahāravalaya[359] umāpatiḥ sarvadā tvām avyād iti harapakṣe. haripakṣe tvabhavenājanmanā yenānaḥ [360]śakaṭaṃ dhvastam[361]; yena ca balivijayikāyaḥ[362] purā, [363]amṛtamathanasamaye, strītvam āpāditaḥ; agaṃ parvataṃ gāṃ bhuvaṃ ca dadhe; yo 'ndhakānāṃ yādavānāṃ nivāsakaraḥ; yo barhipatrasya mayūrapi-

cchasya priyaḥ; yasyāmarāḥ[364], śaśinaṃ mathnātīti śaśimad rāhuḥ, tasya śirohara iti stutyaṃ nāmāhuḥ; yasyeṣṭe[365] bhujaṅge kāliye[366] *hā*ravaś[367] ca layaś ca[368]; sarvapradaḥ sa mādhavas tvām avyād iti. (Prose after v. 81) nanv eṣa [369→]śleṣa eva, kathaṃ paṭhitaḥ[370] syāt[←369]? tatrāha—tayoś ceti. satyam evam, tathāpy arthadvayapratītyarthaṃ tantreṇa vā śleṣaḥ. [371→]āvṛttyā[372] tu pāṭhe śleṣopasarjanāpaṭhitir[←371] ity etāvān bheda iti. (v. 82) eddahametteti[373]: ajñātāvasthāṃ[374] kāṃcid bubhutsamānaṃ [375→]prati tatsakhī tadavasthām[←375] evaṃrūpahastābhina-yena[376] nivedayatīti.

(v. 83) yasyārijātam iti: yasya nṛpater arijātaṃ svasyāvalam-banam[377] aprekṣamāṇam abalaṃ balaśūnyaṃ[378] vanaṃ yayau. kiṃ kurvat[379]? nirjharabhogair[380] apaśyat. śo tantrakaraṇe. nirjharapānair ambhāṃsi śyat, tantrakurvad ity arthaḥ[381]. (Prose after v. 83) kānti-matipāṭhe[382]: aujjvalyavatipāṭhe[383].

(To be continued[384])

Variant Readings and Related Notes

1 **M** ekadeśa-. 2 Omitted in **T**. 3 **T** -śabdo. 4 *K. Ā.* II. 1^{ab}. 5 **T** -bhedenāvyutpatyādiśabdena. 6 **M, T** ādiśabdā. 7 **T** -kramavitsā-prabhūtakāropayogino. 8 **T** gampanādiṣu. 9 **T** vitsetyādayaḥ. 10 Cf. *Śṛ. Pra.* Vol. II, p. 211 (quoted by Raghavan, p. 301): yad guṇopādāne niyamaḥ, alaṃkārayoge tu kāmacāra iti. 11 **M** omits *tat*. 12 **M, T** sārthaucityādibhir. 13 **M** arthapātraucityādibhir. 14 **M** āgamāpā-yitvālaṃkāratva-. 15 **M** deśaucityena; cf. *Ratn.* (p. 142): viṣayaucitīm āha. 16 **T** deśaucityena; cf. *Ratn.*: vācyaucitīṃ darśayati. 17 Cf. *Ratn.*: deśaucitīm āha. 18 II. 13^{ab} is quoted from the *KMī.* p. 34 (read *paṭhanti* for *śṛṇvanti*). 19 **M** lālitaṃ. 20 **T** parihāsaṃ. 21 II. 14 is from the *KMī.* p. 33. 22 B. N.'s reading is different from **K. M,** & **A. B.**: prākṛtabhāṣiṇaḥ. 23 **M** yatra...dīnāṃ; **T** yata...ttadīaāṃ. 24 **M** omits *api*. 25 **T** omits *eva kavi-*. 26 Omitted in **T**; **M.** *-madhurā-* for *mathurā-*. 27 Omitted in **T**. 28 **T** ṣaḍvidhā jāyante der iti rapi. 29 Omitted in **T**. 30 **T** -pratiyoginyena. 31 **M** -pratiyoginy agā-

minī; T pratiyogi gāmitīni. 32 T omits *miśrāyāṃ vā-*. 33 T saṃskāro. 34 M *na* for *tat-*. 35 M, T anyagāminy-. 36 M vanamahetyādi; T upanadetyādi. 37 M omits *praṇamata*. 38 M omits *-lagna-*. 39 M te. 40 M -tanusaradharaṃ. 41 B. N.'s reading is different from **K. M.** & **A. B.**: śada māṇuśa-(śataṃ mānuṣa-); v. 3 is quoted from *Veṇī*. III. 1 (read *hadamāṇuśa- !*). 42 M, T -bhājanaṃ. 43 M aniśaṃ ca vidvādi śośritaṃ; T aniśaccabādi śoṇitaṃ, 44 T aniśa-. 45 T api vicchinnaḥ. 46 T bhavatīty. 47 The same reading as **A. B.**; cf. **K. M.** *tuṃ si*. (v. 5 is from *Śak*. VI. 2 (read *tumaṃ si*)). 48 M, T gṛhītṛ-. 49 M ibhi(?) vapuḍu viu luṃdhaṭa kammo amhabhicchāsi, puṃtahamaṃte hi dabhī jaü jaema vi jayāsi. T lahi taṃpuḍu piu duṃdhama kaṃto ahayahiṃ cāsi, pute hamaṃtehi dahī jala jaṃme vi ajāsi. 50 M grahaṇāndhagopibandhuḥ. 51 M tatkuṃ. 52 M putramatikaiś. 53 Omitted in T. 54 M jaa tam āliaṃti giritaa vaṇaakaṃpalaa. 55 M jjayati yatamātrayantī(?). 56 B. N.'s reading is different from **K. M.** & **A. B.**: paṇaïkappalaā(praṇayikalpalatā). 57 M ākuṭety āsvasye. 58 M gumahī. 59 M kalaṅkala a. 60 M kalakokilā; T kalakokilāḥ. 61 T kalaśabdāyate. 62 M muhūrāmyo. 63 M vāida. 64 T nivārya. 65 M ayasavila. 66 M raktāgos; T raktaśokas. 67 M tavānukuñjitāyā. 68 Omitted in T. 69 M manonuvādaḥ. 70 M nakajam yāṇau; T nakajatāṇeṇa. 71 T ajaḥ ādyaḥ. 72 Omitted in T. 73 M hṛdayāva. 74 M gose tigācchiduccholī naṃla hūhe vicaraṃ; T ...ccharaccholi taṃla truhe viraṃlidā. 75 M staśāka-. 76 T omits *vikīrṇā*. There are many confusions of lines in T. 77 M mugdhake grahaṇakā gṛhṇī tuha dhari munii hasti, ṇīcedariragamupari mama suratepsaram asti. Omitted in T. 78 M, T śuklaṃ. 79 Cf. **K. M.**, **A. B.**: taṃ(tvaṃ). 80 T dhārya. 81 M mudrā. 82 M nijabalaṃ; T nipalaṃ. 83 M omits *mama*. 84 M suratepsantī. 85 M nityaprayogānagraiva. 86 M netyā. 87 M apahṛṣṭā. 88 M pratyekāvahṛṣṭā. 89 T kiṃ rūpā ucyante. 90 M sāti. 91 M tulyalakṣaṇa-. 92 M -kṛtesy. 93 M, T atra. 94 M, T -nīyameṣu. 95 M tatra vṛttam ati...; may be inserted wrongly. 96 T samastāt samaṃ. 97 M omits *samau*. 98 M yasyāś. 99 T -bhūyiṣṭhām aty arthaḥ. 100 After *iti*, M adds *vā*, T adds *itanirādirūpo* (?). 101 T lalitam api. 102 M eṣāṃ tām ata eva svarūpam eva seyaṃ; T eṣān tām ata eva svarūpam avaseyam. 103 M vasvāṃ. 104 M *rūpya-* for *dravya-*; T omits *padārthānāṃ dravyagu-*. 105 T -sāmānyām. 106 M saninānī-; T sanijāda-. 107 Omitted in T. 108 v. 14 is from the *Praśastapādabhāṣya* (GOS. 154, p. 1). Cf. also *Praś.*, p. 4:

dravyaguṇakarmasāmānyaviśeṣasamavāyānāṃ padārthānāṃ sādharmyavaidharmyatattvajñānāṃ niḥśreyasahetuḥ. tac ceśvaracodanābhivyaktād dharmād eva; and *Kiraṇāvalī* ad loc.: ...ko dharmā ity apekṣāyāṃ sādharmyavaidharmyarūpāḥ—anuvṛttavyāvṛttarūpa ity arthaḥ... 109 Omitted in **T**. 110 **T** vṛttigandhinā...tīye. 111 **M** drutāyā; **T** drutā vā dāhriyati. 112 **M** vilambitāya. 113 A doubtful passage. 114 **M** -balaṃ. 115 Omitted in **T**. 116 **M** omits *kathaṃ*. 117 **M** atrāsamāsety; omitted in **T**. 118 **T** -vibhājakaḥ śeṣādi-. 119 **T** ājaso hiṣkāra. 120 **M** aśliṣṭagaṃ; **T** aśliṣṭaśa. Cf. **K. M.** āśliṣṭaślatha-; **A. B.** āśliṣṭaślathabhāva-. 121 **M** chatabhuvā. 122 **M** yavalās. 123 **T** tasyāparaketyādi. 124 **M, T** balato balasya. 125 **M, T** pariskanda-. 126 **M** -navalīkṛtāyāṃ. 127 **T** saṃgraheṇodagraḥ. 128 **T** omits *yadīyaḥ*. 129 **M** -samāṃ. 130 **M** ayan; **T** yān. 131 **M** vilāsādy-. 132 **M** sukhabahula. 133 **T** ahaṃko. 134 **M** mudirādi-; **T** mādirādi-. 135 **M, T** -kaṇṭhe. 136 **M, T** etivannāmakaṃ. 137 **M** vyavasyati. 138 **M** trimaṃ. 139 **M** tatsmaraṇe vā rūpe dhāmni; **T** tasminn evaṃ ...mni. 140 Omitted in **T**. 141 Omitted in **T**. 142 **M** prasāvako; **T** pravāsake. 143 **M** vāsanārūpaṃ; **T** vāsanārūpa. 144 **M** adds *ca* after *śaucaṃ*. 145 **M** apramugdhe; **T** apra... 146 Omitted in **T**. 147 **M** druhirūdhyoḥ. 148 **M, T** -ūpasaṃkhyānam. 149 **M, T** rūdhādibhyaḥ. 150 **M, T** rūdher. 151 Omitted ih **T**. 152 Omitted in **T**. 153 **M** ...go dṛśyata. 154 **M** vā. 155 **T** āviṣkṛtāḥ. 156 **M, T** padā. 157 **M** adds ...*tam iti sthitiḥ* after *bhavanti*. 158 **M** kṛtān; **T** kṛtāṃ. 159 **M** śriya ityādīnādyante; **T** śriyā ityādinām ante. 160 **M** prasannasyamantakaṃ; **T** prasenasyamantakaṃ. 161 **M** viṣṇunāntam. 162 **T** gatvā. 163 **T** mayāpi. 164 **M** -prāyaṃ. 165 Omitted in **M**. 166 **T** vidyādi-. 167 **M, T** -pratyānayanam. 168 **M** anurūpāṇāṃ; **T** adrūpāṇām. 169 **T** adds *hi* after *prāpaṇaṃ*. 170 Omitted in **T**. 171 **M** -nivṛtti...; **T** -nivṛttiphalaṃ. 172 **T** adhikārād. 173 **M** niyamamaparisaṃkhye; **T** niṣedhaparisaṃkhye. 174 Omitted in **T**. 175 Cf. *Śṛ. Pra.* Vol. I, p. 408: sarvaṃ hi vākyaṃ vidhiniṣedhayor eva paryavasyati (Raghavan, p. 171). 176 **M, T** vidhi-. 177 Cf. Raghavan, *Śṛ. Pra.*, p. 743. 178 Omitted in **T**. 179 **M** nātra-. 180 Cf. Raghavan, p. 743. 181 **M** tatreṣṭa; **T** tatraiṣa. 182 **M** na. 183 **T** omits *na*. 184 **M** omits *iti*. 185 **M** vidhirūpetv. 186 **T** -phala-. 187 **M** viprakṛtāvi. 188 **M, T** vi...bhūtāvividha-. 189 **M** dakṣiṇa bhāveti; **T** dakṣiṇā bhāviti. 190 **M, T** bhāgyeṣv. 191 **T** anutsedhinīti. 192 **M** nād yā. 193 **T** niṣeka-. 194 **M** ṣa. 195 **M** tadrūpyaṃ. 196 Cf. Raghavan, p. 743. 197 **M, T** -ākhya-. 198 **M, T** -viśeṣāt tu. 199

Vidhiviveka, p. 374 (The Pandit, Vol. XXVIII). 200 **M** kāvyotpatti-. 201 **T** utpattinānām. 202 **T** -sambandhi-. 203 **T** -catuṣṭha-. 204 Omitted in **T**. 205 Cf. *Vidhiviveka*, pp. 378–9. 206 **T** -yogatyantayoga-. 207 **T** -vyavacchedā. 208 *Pramāṇavārttika*, IV. 190–191[ab] (read *yogam aparair* for *itarair yogam; sahoditaḥ* for *samanvitaḥ*). 209 **T** is corrupt here: ...rājan nīlasarojaṃ nīlasarojam eva nīlaṃ sarojati. 210 Omitted in **T**. 211 Omitted in **T**. 212 Cf. *Yājñavalkyasmṛti*, I. 177: bhakṣyāḥ pañcanakhāḥ sedhāgodhākacchapaśallakāḥ. 213 **T** omits *na*. 214 Omitted in **T**. 215 **M** praśnasyottarāya. 216 **M** omits *yan*. 217 **T** arocam asat. 218 **M** nu; omitted in **T**. 219 Omitted in **T**. 220 **M** nivṛty-. 221 **T** apīti. 222 **T** -jeṣu. 223 **M** omits *dvipeṣu*. 224 **M, T** baḍavā-. 225 **M** -cchabdāḥ; **T** -śabdaḥ. 226 **M** omits *madasya*. 227 **T** kamalinīti. 228 **M** koṭaram. 229 **M, T** yasyā. 230 **M** vṛttāyato. 231 **M** 'tra giropama-. 232 **M** stanāvaṃsau. 233 **T** -ākṛtiḥ. 234 **M** ramyāgraṃ. 235 i.e. saptamātṛka. 236 **M** parāṅmukhītvāt; **T** varāhamukhītved. 237 **M** parāhi-. 238 **T** nāmavacanaṃ. 239 **T** tasyāpi. 240 **T** vikṛtvān. 241 Omitted in **T**. 242 **T** tā sthāntasya. 243 **T** āśliṣṭo. 244 Omitted in **T**. 245 **M** tiṣṭadvātītyādi. 246 **M** -samabhivyāhāre. 247 Omitted in **T**; M reads *aṅkaṇe* for *aṅgaṇe*; cf. **K. M.**, **A. B.**: bhavāṅgaṇe. 248 Omitted in **T**. 249 **T** balabhām. 250 Omitted in **T**. 251 **M** tattva. 252 **M** -koṭibhir miteva. 253 **T** na paryavasatīti. 254 **T** sakāśāt bhāṣte. 255 **T** drāvityasya. 256 **T** priyaṃ. 257 **T** mauktidāmno. 258 **M** gumbhanavidher. 259 **T** parasmaipadeyā. B. N.'s reading is different from **K. M.** & **A. B.**: ...añjalipuṭaiḥ peyā mṛṇālāṅkurair mātavyā ca...; cf. *Ratn.* (p. 178): ...añjalipuṭair mānam,...mṛṇālāṅkurair pānam... 260 **M** sabhavad viṣayatvāt; **T** saṃbhavād viṣayatvāt. 261 **T** kevalarūpā. 262 **M** kevalaniṣedhavidhirūpā. 263 **M** eṇīdṛśo. 264 **M** astīti. 265 **M** halī tu madakṣībo bhavatīti. 266 There are obvious confusions of lines in **M** on this part. I corrected the order of sentences in **M**, consulting the reading in **T**. 267 **M. T** niṣedhavidhirūpā. 268 **M** bharaṇair āvegātiśayo. 269 **M** -rūpaṃ. 270 **T** priyate'pi. 271 Omitted in **T**. 272 **M** anyāsāṃ vidhau ca nandrakadvayenaiva (dṛśya-) dṛśyan. 273 **M** durgiḥ. 274 Omitted in **T**. 275 **M** sutācaramātreṇa. 276 **M** vidhiniṣedha-. 277 Omitted in **T**. 278 **M** *-kha-* for *-vāyu-*. 279 **K. M.** kuntapalassāi; **A. B.** kuntapalattāi. 280 **K. M.** -saṃlavaī; **A. B.** -saṃlavirī. 281 **K. M.**, **A. B.** pūsaabhāsaṃ. 282 **A. B.** muñca saṇahu. 283 **K. M.** dhavva-; **A. B.** dhiṭha-. 284 **M** [ka]ṇaïlli cia jāṇaï uttavaïttāi tarasakkamira, pūsaahāsaṃ maṃasṛ ṇa hu re haṃ ḍadhavāadī; **T**

kalaïliṃ cia jāṇaï juṃtapalaṃtāi karasaṃlavira, pūsmaahāsan musucu sa ṇa ha re ha ḍhaḍabāādhī. 285 **M** saccavanaśīla. 286 **M** pūsaat-ukahasaṃ; **T** pūsaa ikasahāsaṃ. 287 **T** dagdhavādi. B. N.'s reading of this verse is different from **K. M.** & **A. B.** 288 **T** īrṣyayantī. 289 **M** śuddhiśukī. 290 **M** śvaśuraś. 291 Omitted in **M.** 292 **T** prabheva. 293 **T** -paravaśo na. 294 *Vikramorvaśīya* (IV. 17), **K. M.** & **A. B.** read *vibhāvitaikadeśena*. B. N.'s reading is identical with the *KMī*. (p. 35). 295 **M** tadekadeśenābhiyogaviṣayaḥ. 296 **K. M.** ekkiṃhiṃ. 297 **A. B.** acchihi. 298 **A. B.** assahi. 299 **K. M.** gaṇḍatthala. 300 **A. B.** maggasiu. 301 **A. B.** muddhihi. 302 **M** eṭṭihaaṃ vihi saaṇu aṇṇavi bhaddavapu māhaü mahiālasatthara ḍatthali saraü, aṅgahi gamhu suhacchirū... ; **T** eṃkahiaaṃ rivahi saavaṇuṃ aṃṇaṃhi haṃ bhaṃdavaü māhaü mahialasaṃthare gaḍaṃthale saradaüṃ, agahi ganmu suhaṃciya tilavaṇiṃ maṅgasaru muṃddhahi muhaṃcakasarī ācāsiu sisiru. 303 **M** akṣiṇi; **T** akṣṇī. 304 **M, T** māsi anyasmin. 305 **M** agreṣu. 306 **T** sukhāsikāleravane. 307 **T** mārgaśīraḥ. 308 **M** tad abhāvitvenety arthaḥ. 309 **M** apy-. 310 **M** śabdavṛttanītyā mukhyā; **T** śabdavṛttinītvān mukhyā. 311 **T** lakṣyamāṇaguṇayuktevasvantare tadguṇayuktā gauṇī. 312 **T** mukhyārthā sa yānupapatyā. 313 **M** tatsaṃbandhini. 314 Omitted in **T.** 315 Omitted in **T.** 316 Omitted in **T.** 317 **T** lavana-. 318 **M** *-māgha-* for *-māsa-*. 319 **M** lakṣaṇe; **T** lakṣaṇe'pi. 320 **T** kramabhāvinā. 321 **T** omits *ca.* 322 **T** -prasūtatayā. 323 **T** -śabdaḥ. 324 **T** ādhārādheya(bhā)prabhṛtikādibhiḥ. 325 **M** svadharmapadaḥ. 326 **M** pratyāsanāntaṃ dharmasampadam; **T** pratyāsannāntarddharmasaṃpadam. 327 **M** varṣavaṣdhīrādi-. 328 **T** -vaśena- 329 **M** pratyāsannaṃ. 330 **M** -lakṣaṇā. 331 **T** sampadam. 332 **M** praśaṃsāṃcanasyād iti. 333 **M** adds wrongly *gandhasya sthalaśabdasya praśaṃsāmātravacanatvāt gandhasya na sthalaśabdasya praśaṃsāmātravacanatvāt.* 334 **M** gandhasya. 335 **M, T** na tathāpi. 336 **M, T** kayā. 337 **M** aṣṭamīka karmāvasthā. 338 **M** pratisūyata. 339 Cf. **K. M.** sukhāsikā sāṃprataṃ lūyata iti lakṣitena; **A. B.** sukhasikā sāmprataṃ lūyate iti lakṣyate. tena... 340 **M** *-prati-* for *-prīti-*. 341 Omitted in **T.** 342 Omitted in **T.** 343 **M** sukhāsikātikalavanayoḥ. 344 Omitted in **T.** 345 Omitted in **T.** 346 **M** biṣiṇiṣaṇḍamukhi-. 347 **T** yo. 348 **M** *-ādhi-* for *-vyādhi-*. 349 **T** prādhānya-. 350 **T** adds *apradhānasthānavṛttitvam* before *apradhānasya.* 351 **T** prādhānya-. 352 **M** subhrutvam. 353 **T** kāyaṃ. 354 **T** nītāḥ. 355 **T** so. 356 **M** varhivāhanaścapriyaḥ; **T** bahiḥvāhanapriyaḥ. 357 **T** yasyāmaśaḥśiraḥ. 358 **M** *-varya-* for *-maya-*. 359 **T**

-valayam. 360 **T** anaḥ. 361 **M** śakaṭaḥ svaskaṃ. 362 **M** cañcalavijayikāyaḥ. 363 **M** omits *amṛta-*. 364 **T** yasyāmaraḥ. 365 **T** omits *nāmāhuḥ ya-*. 366 **T** kālīye. 367 **M** hārayaś; **T** hārāś. 368 **T** valayaś ca. B.N.'s interpretation differs from Ratn. 's; cf. *Ratn.* (p. 193): bhujaṅgahā garuḍaḥ sa iṣṭo yasya. rave śabdabrahmaṇi layo yasya saḥ. 369 Omitted in **T**. 370 **M** katham apaṭhitaḥ. 371 Omitted in **T**. 372 **M** āvajryā. 373 **T** eṃda harmeṃteti. 374 **T** -sthā. 375 Omitted in **T**. 376 **M** -hasptānninayena. 377 **T** omits *-āvalambanam*. 378 **T** apekṣamāṇam avalambanaṃ. 379 **M, T** kiṃ kurvan. 380 **T** -bhomair; cf. **K. M.** -saṃbhogair, **A. B.** -śastraudhair(?). 381 **M** nitaravānair aṃbhāṃsīty uktaṃ tu kurvad ity arthaḥ; **T** nijharapānair aṃbhāṃsiṃ śyat. tandrakurvatīty arthaḥ. B. N. takes *śyat* as the pres. pt. of *śo-*(to make thin). So according to him, *apaśyat* means *ambhāṃsi śyat*. Ratn. gives quite a different interpretation (p. 195): apaśyat śayanabhojanaśūnyam. śayanaṃ śīḥ, adanaṃ at...(apa-=apagata-; śī=śayana; at=adana). 382 **M** -vāha. 383 **M** aujjalyavativāha; omitted in **T**. 384 Pariccheda II-2 was published in the *Journal of Indian and Buddhist Studies*, Vol XXIV, No. 1, December 1975; Pariccheda II-3 will be published in the same Journal (Vol. XXV).